

July 9, 1941

The Living Church



FIRST NEGRO BISHOP OF THE ANGLICAN COMMUNION
July, 1941, marks the centennial of the Niger expedition of the Church Missionary Society, on which Samuel Adjai Crowther (then a lay teacher) accompanied the Rev. J. F. Schon up the Niger River. Consecrated in 1864, Bishop Crowther was the first Anglican Bishop of his race.

Vol. CIII, No. 22

Price 10 Cents

Prices!

We are going to get utterly sick of that word before many months go by, but before it becomes obnoxious, face up to it in one other way besides your food, automobile, and clothing costs. Church goods of all sorts are going to soar sorely (ouch!) especially in the matter of equipment or furnishings. There is no other way out. Raw materials are out of hand in both price and supply, and wages have gone wild. It's all so futile and silly, but there it is.

Before things get utterly out of hand, with the resultant rise in prices, do be sensible,—go over your planned improvements, or memorials, and consult us at once, —not next week.

This advertisement is written for both our sakes,—for, seriously, we make less profit proportionately under high priced conditions than when they are normal.

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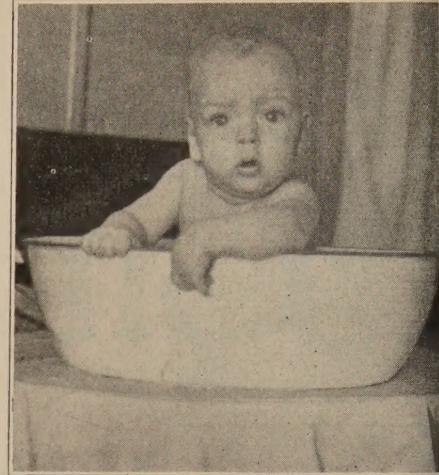
TO THE EDITOR: At the Church of St. Mary the Virgin in New York, the feast of Corpus Christi has been celebrated with fitting splendor. On the Sunday within the Octave, High Mass was sung to the well known and loved music of Gounod's *St. Cecilia Mass*.

In the flesh, I was present in Forty-sixth Street, but in the spirit, I was in another church, where I last heard that same music, Easter Day a year ago, before another altar, one of the most beautiful in Anglican Christendom, now a heap of blackened ruins. I saw the priest, tall and ruddy, with a glorious voice, a veritable young David, wearing a golden chasuble, magnificent in its almost unornamented simplicity; I heard the choir, English boys' voices, than which there is nothing on earth so near the music of the angels, singing that same flowing, lilting music, proclaiming the glory and the triumph of our Faith, the victory that overcometh the world; I saw the young choirmaster, as darkly Celt as the priest was blondely Saxon, music and poetry in his every movement, conducting not only with his hands, but with his whole body. Where, I wonder, did the idea come from that the British are stolid, unemotional, lacking in temperament?

There is a peculiar quality in worship in constant peril of sudden and horrible death which cannot be described; but those of us who have worshiped in England at war know what it is. There is an intensity, intangible but real, which is felt and shared by all, uniting them in a common act, for not only are we asking a desperately needed divine protection, but we are, as it were, in this act, throwing down the challenge to the forces of evil and destruction. All the hidden beauty and truth, which we took for granted in happier times, becomes suddenly more apparent and charged with meaning. Whatever happens, nothing can alter what God did on Calvary; and in the light of that we see that while death may kill us, it cannot destroy us, that it is the broken that is most truly whole, the weak who are most truly strong.

The first time I went to St. Alban's, Holborn, 20 years ago, I had some trouble finding it, as many others have had, before and after me. I asked the way, in a shop scarcely a stone's throw from the church, and was told by a man who said he had been there 26 years that he had never heard of it. My answer was that every Catholic in America had heard of it. Little did I know then that I should have a home in England and that St. Alban's would become my church for festival High Masses. Nor did I know, at that last Easter Mass, that I should never see it again, as I had known it and loved it through 20 years of comings and goings.

This stronghold of the Faith, this home of martyrs of the Oxford Movement, stands out for Americans among the great Catholic centers of London. It is one of the churches we know best by reputation and by personal acquaintance. It was from here that the Procession of Witness set out at the end of the first Anglo-Catholic Congress, giving momentum to a movement which has spread across the ocean. Through you, I appeal to all American Catholics who know St. Alban's, particularly to those who have seen it, who have taken part in its worship, who have received the sacraments there, to show what knowing it has meant to them, by helping it in its time of need. Will you, Mr. Editor, sponsor a fund of thank-offerings from American Catholics, for all that St. Alban's, Holborn, has meant to the Catholic Movement and to themselves as individuals, that there may be a corporate gift from its



CLEANEST MISSIONARY: Charles T. Higgins, aged 3½ months, is the outstanding exponent of regular bathing in the China mission. On a trip up the Burma road into Free China he took his bath on the driver's seat of a truck. His father and mother, the Rev. and Mrs. G. A. Higgins are now at work in the Chinese interior.

American friends for its rebuilding? Rebuild it will be, more glorious than before, and we, whose altars are still intact, should be glad and proud to share in the courageous effort of that congregation, drawn from London's slums as well as from its West End and from the uttermost parts of the earth. Let us show Father Eves what American Catholics think of St. Alban's and do what we can to lighten his burden in this most practical way.

HELENA PAUL JONES.

New York.

Editor's Comment:

Certainly it is fitting that American Anglo-Catholics should contribute to the rebuilding of St. Alban's, Holborn, that great shrine of the Catholic revival in the heart of London's slum area. With her letter, Miss Jones sent checks from herself and her mother, which are acknowledged elsewhere in this issue. Other checks for this purpose may be sent to THE LIVING CHURCH RELIEF FUND, marked "For St. Alban's, Holborn."

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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The Living Church

GENERAL

FORWARD MOVEMENT

Clergy and Lay Conferences Proposed for Fall

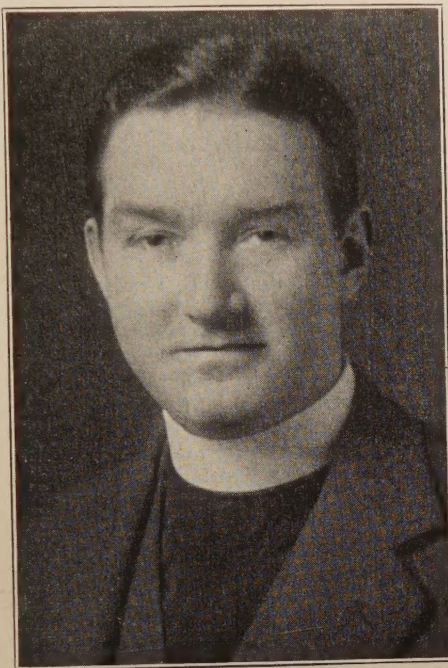
To lay the groundwork for accomplishing objectives of Forward in Service in the 1942-1943 season, the Presiding Bishop is urging that clergy and lay conferences be employed to place Forward service objectives clearly and forcefully before clergy and lay leaders. Bishop Tucker is writing to all the bishops of the Church suggesting that "since worship and prayer are the primary activities for the year, a portion of clergy conferences could well be devoted to spiritual preparation for the season ahead," and that such periods be conducted by the bishops themselves. He is urging careful selection of the laymen who will be asked to attend diocesan lay conferences, pointing out that while fall conferences usually precede the Every Member Canvass, Forward in Service in no way supplants the canvass organization. If Forward in Service is successfully prosecuted, he believes, it should in time produce more and better leadership for the Canvass, as well as for parish activities.

MENTAL HYGIENE

Chief Psychiatrist to Address Conference at Sewanee

Under the auspices of the National Parent-Teacher Fellowship and the Parity Education Committee of the Department of Religious Education of the Fourth Circuit, a conference for clergy and laity interested in the religious interpretation and application of mental hygiene will meet at Sewanee, Tenn., from July 28th to 30th. The conference will immediately precede the annual summer training school which opens July 31st, but will not be a part of it.

Director of the conference will be the Rev. Leon C. Palmer, executive secretary of the fellowship and chairman of the parent education committee of the provincial department. The Rev. Otis R. Rice, chaplain and psychiatrist of St. Luke's Hospital, New York, will be the leading speaker of the conference. Fr. Rice, who has had wide experience



Conway Studio.

FR. RICE: Chief speaker at conference on mental hygiene and religion.

as a psychiatrist and priest, is scheduled to give eight lectures during the conference, on the following subjects: The Interrelation of Religion and the Emotional

Dean Ladd Dies

The Very Rev. Dr. William Palmer Ladd, dean of the Berkeley Divinity School since 1918, died on July 1st at the age of 71 years. His funeral was held at St. Paul's Church in Lancaster, N. H., on July 4th. Dean Ladd had been associated with the seminary for many years, having been professor of Church history since 1904.

Dean Ladd was for several years chairman of the Connecticut Child Welfare Committee and chairman of the social service committee of the Connecticut Federation of Churches.

[A more complete account of Dean Ladd's life will appear in the next issue of THE LIVING CHURCH.]

Life, How Christian Personality Develops, The Enigma of Behavior, Some Tactics of the Human Personality, The Symptoms of Christian Maturity, The Doctrine of Man and the Psychology of Human Relationship, Notes on Counseling, and The Emotional Life of the Counselor.

The registration fee for the conference is \$1.00 and should be sent to the Rev. Mr. Palmer at 102 North 58th Street, Birmingham, Ala. Accommodations are limited; and reservations will be taken in the order in which they are received.

EPISCOPATE

Bishop Tucker Asks for Election of Suffragan Bishop

The Presiding Bishop, as Bishop of Virginia, has called a special meeting of the council of the diocese to take the preliminary steps looking toward the election of a Suffragan Bishop. The committee will meet on July 14th at St. George's Church, Fredericksburg.

ARMED FORCES

Establishing Contact Between Chaplains, Men in Military Service

The Army and Navy Commission is asking the cooperation of all bishops of the Church in securing contact between men in the armed services and Episcopal chaplains.

Dr. Henry B. Washburn, secretary of the Commission, has urged that bishops ascertain through their social service commissions or through special committees appointed for the purpose the names of men going from parishes into the Army or Navy, so that these names may be forwarded to the Episcopal chaplains, or, if the units have no Episcopal chaplains, to the rectors of the parishes nearest the camps.

"When the Army and Navy Commission is given the names of the chairmen of the Social Service Commissions, or of the committees appointed for the purpose, it will keep the chairmen supplied with corrected lists of chaplains and rectors, and also, if wanted, with cards on which the names of soldiers and sailors may be registered ready for forwarding to chaplains or rectors," said Dr. Washburn.

The War and the European Churches

By the Rev. Henry Smith Leiper, D.D.

IN ONE of his masterly phrases my beloved colleague, Dr. Adolf Keller, says: "the censors have become jail-keepers of the European Churches." Churches which have lost to a greater or less degree the ordinary liberties hitherto taken for granted do not easily communicate the facts of their war-time situation, and although great masses of surprisingly informing material comes regularly to the office of the World Council of Churches from many trusted sources it does not constitute a complete picture. Furthermore much information has to be regarded as highly confidential because of the terrible fate which may overtake those who inform the still-free world of what goes on in their prison house behind the iron curtain of tyrannical persecution.

It is nevertheless possible to sketch in broad outlines what is happening to the Christians whom all dictators of the totalitarian type regard as dangerous enemies.

PERSECUTION UNDER THE SOVIETS

In the part of Europe held or dominated by the Soviets, the object of complete eradication of Christian institutional life—and ultimately of faith itself—is relentlessly pursued. From Latvia, Lithuania, Estonia, and parts of Finland and Poland come reports of the methods employed to accomplish the dissolution of Christianity. Having learned from their experience with the Churches of Russia, the persecutors proceed with an elaborate program chiefly aimed at youth but not sparing their elders. A pathetic effort by one Bishop to have the priests of his communion listed as peasants so that they might at least possess legal food cards was met with curt refusal: and the priests have to exist as best they may illegally on the secretly smuggled support which the faithful provide as they have done and are doing to this day in Russia itself.

Seven hundred priests are said to have been killed in Russian Poland, although no method exists of documenting that report. But many more have been sent to Siberia or to concentration camps while their former parishes in some instances continue to function with some sort of lay leadership.

NAZIFICATION IN GERMANY

The second area is that of Germany proper where a different technique is employed with somewhat different objectives. The Russians intend to banish God entirely. The National Socialists would be content to Nazify Him. He may remain in Germany if He too will say "Heil Hitler." Therefore the pressures applied are in the main aimed at transforming the Church into a kind of spiritual power-house for National Socialism. They are both direct and indirect as the process of prostituting the Church to the purposes of Hitlerism goes forward. An excellent illustration may be found in an article which appeared in the American Nazi propaganda paper

Facts in Review published by the "German Library of Information," 17 Battery Place, New York (which has now happily been required to close). The "facts" in that typical Nazi account of Church life are, many of them, perfectly true but they do not mean what the American reader is

Not since the dark ages has the Christian Church in Europe been in as terrible straits as it is today, this summary by the American secretary of the Universal Christian Council shows. The article is one in THE LIVING CHURCH's series on Religion in War Time.

intended to think they do. Nothing is said in that article of the fact that 55% of all pastors have been mobilized—75% of those known to be Confessional Churchmen; nor of the fact that there were this year only 39 theological students registered in the seminaries of the land where normally some 500 would have been starting training for leadership in the Church; nor of the large number of pastors forbidden to preach, or under various kinds of legal restraint; nor of the complete breakdown of public religious education; nor of the progressive repression of Church periodicals;

nor of the methods used to restrict the sale of religious literature.

Announcement has been made of banning of all Roman Catholic periodicals in Germany from June 1st. This comes in spite of a restraint on their part in recent months which amounts almost to capitulation. Hitler first recognized the Roman Catholic Church's rights in the concordat and then began a process of whittling away those same rights—a fact which the Vatican has recently emphasized in very strong statements. Wartime regulations make clear among Catholics, as well as Protestants, the determination of the government to cut off the men of the army from contact with lay or clerical leaders of the home churches—although chaplaincy service has continued. Over 300 priests have been reported in concentration camps protesting against the "euthanasia" killings which seem to have numbered more than 85,000. The ruin of the Roman Catholic educational system has gone steadily forward and if there were ever any doubt about the ultimate intention of the Nazi government it has been removed by this time.

Despite all this, resistance among both Roman Catholics and Protestants continues in Germany as is proved by definite evidence of various kinds. Lay persons have been trained for leadership and the Confessional Church has managed to order more than two score ministers in one part of Germany after having trained them privately and supported them by private contributions. They will function under the direction of what are known as brotherhood councils in the Confessional movement. Consultations continue between Catholics and Protestants as to common problems of maintaining Christianity in a time of persecution, and Martin Niemöller has himself made a careful study of these relationships—a fact which led to the mistaken rumor some months ago that he had decided to join the Roman Church. The recently published volume on *The Persecution of the Catholic Church in the Third Reich* contains much evidence of the brave resistance of its leaders even though giants like Cardinal Faulhaber have broken physically under the strain of maintaining it. With immense courage, men and women are facing their difficulties, they confront the subtle measures intended to make it impossible for a person to be an avowed Christian. Quite encouraging is the persistent desire of many Christians in Germany to remain in fellowship with their brethren of other lands. Obviously this desire can be manifested only in secret ways as it is one of the chief objects of Nazi wrath.

DEVASTATION IN GERMAN POLAND

When we turn to the third category of Churches—those in lands under Nazi domination outside of the Reich—there is a story which cannot be easily summarized.



Goro from Black Star.

CARDINAL FAULHABER: The famous Roman Catholic foe of totalitarian despotism is reported ill.

use conditions differ so radically. Un-
tunately the most drastic treatment has
been experienced in Poland. Murder, ar-
rests, deportations, burnings of buildings,
smashing of educational institutions
all been features of one of the worst
epochs of recent centuries.

As soon as military victory was com-
ing, churches and church schools were set
fire to. The famous cathedrals of Krakow
and Posen were closed and such services
were permitted elsewhere had to be in
secret—not understood by the majority
of the worshippers. Priests were impris-
oned, exiled, or executed. Cardinal Hlond,
reports these facts to the Vatican,
that Church funds were confiscated,
the Roman Catholic press destroyed, and
the picture placed where the Crucifix
formerly hung in such schools as were
permitted to remain open. Archbishop
Skowronski, 83, was expelled from his diocese.
Others remaining are severely hampered
in their ministrations because German
land is to be Germanized and, as Robert
Moody keeps reminding us: "The Nazi party
owns the totality of the soul of the Ger-
man people."

Surprisingly enough the Old Catholic
Church—Utrecht connection—has been
recognized and has its headquarters in
Amsterdam. This Church has established
in communion with the Episcopal Church
in the U. S. A.

Certain of the Protestant Churches in
Germany have simply come to an end. Bishop
Friedrich Scheer, whom I have known for years in
the ecumenical movement, was murdered.
He was his brother. The Protestant the-
ological faculties of the land were im-
prisoned under conditions which brought
about death to many of them. We have
little knowledge of the resistance that exists
but that it does exist is clear from such
facts as are known.

BELGIUM AND HOLLAND

When we turn from Poland to such
countries as Holland and Belgium a differ-
ent situation confronts us. Since the
Protestant Church in Holland took last
October a strong public stand against the
treatment of the Jews decreed by the Nazis
the situation for the Christians has
improved considerably. Church leaders
have been thrown into concentration camps
including the secretary of the chief or-
ganization of the Reformed Dutch Church
and universities like that at Leiden
closed because of the refusal of the faculty
to accept the demotion of a distinguished
professor merely on account of his race.
New bonds have been forged between the

Future Articles

In the series on Religion in War-Time

The War and Sin, by the Rev.
Bernard Iddings Bell.

The War and the Individual Chris-
tian, by the Rt. Rev. Wallace E.
Conkling, Bishop of Chicago.

The War and the Kingdom of God,
by the Rev. William R. Moody.

Churches and the people, and when the
Christian message is fearlessly spoken it
finds a wide and hearty response. One
pastor says: "The frontier between the
Church and the people has become trans-
parent." An old and trusted lay leader of
the Church, Dr. J. R. Slotemaker de
Bruine, widely known for his ecumenical
activities, passed away on May 1st, but
not before bearing dramatic witness to his
convictions as a Christian.

DIFFICULTIES IN FRANCE

In occupied France the Church carries
on under difficulties which have not as yet
proved insurmountable. Pastors have had
their papers searched repeatedly. Some are
under arrest, notably Pastor Dürrleman,
leader of "la Cause." The financial situa-
tion is extremely difficult and many pastors
are out of their parishes, leaving them to
rely on temporary lay leadership. Yet a re-
cent meeting of the Evangelical Churches—
all in France are now in two bodies—was
possible in Paris and reports showed that
a surprisingly large amount of parish work
was going on. The pastors of Dunkirk and
adjacent port cities had not even left their
posts at the time of the evacuation. In
occupied Alsace and Lorraine the diffi-
culties are more acute as the Germans are
forcing a complete conformity to Nazi
ideas and regard the area as permanently
German, with all that that implies.

In unoccupied France the spiritual lead-
ership of the churches of the Protestant
order are taking a firm stand for spiritual
freedom and against totalitarian influences.
The same cannot be said for the Roman
Catholic Church, which has played a wait-
ing game, often facilitating rather than
opposing the advance of Fascism. The State
announced that it would not be anti-clerical
but "strictly neutral." Confessional schools
receive grants alongside of state institu-
tions. The Protestant bodies in unoccupied
France held a synod recently in Ales, re-
ports of which show that the loyal response
of the people to the urgent financial needs
of their own areas, and occupied France
as well, has been adequate. Foreign mis-
sionary work has suffered seriously, al-
though it is notable that the collections
for that purpose in 1941 were equal to
those of 1940. A great deal of emergency
work among refugees in internment camps
has been undertaken by the French
Churches, partly supported by funds from
Switzerland, Sweden, and other lands made
available through the office of the World
Council of Churches in Geneva.

SPANISH PERSECUTION

Spain continues to conduct its own per-
secution without benefit of direct Nazi co-
operation. While the Fascist Roman Cath-

olic churches have not been troubled—save
by the recently enforced principle of veto
power over the appointment of bishops by
the dictator—the Protestant bodies have
been tested more severely than at any time
since 1863. Before the war there were
preaching posts in almost 300 places; today
services can be held in only ten places. All
Protestant schools are reported closed by
the government and most churches. Dis-
tribution of the Bible is forbidden and in
one case 110,000 copies were confiscated.
Bibles have been taken likewise from pri-
vate homes. Percy J. Luffard of Britain's
Spanish Gospel Mission says: "There is a
great deal of persecution almost every-
where, and in some cases whole congrega-
tions have been dispersed. From confidential
information I have reason to believe that
there is no real intention on the part of
Franco to spare the Catholic Church, al-
though for the moment it is apparently un-
aware of this."

SCANDINAVIA

In the Scandinavian lands the situation
varies greatly and no general summary can
be helpful. The Norwegian bishops had the
front lines in the news recently because of
their sturdy defiance of the Nazi overlords.
How the struggle will end no one can say
at present although there seems no reason
for great optimism. In Denmark there has
been much less direct interference with
the Church than in Norway. Such difficulty
as might be expected on account of the gen-
eral financial plight of the nation has been
encountered of course. The upsurge of na-
tional feeling has included the churches
and to some extent they have been centers
of a revival of spiritual fervor which is a
combination of spiritual religious convic-
tion and national loyalty hard to assess.

SWITZERLAND

Switzerland's loyal Churchpeople—
Catholic and Protestant—carry on their
work steadily and doggedly, generous to a
fault, eager to help those in difficulty,
hoping that they may be spared and yet
inwardly bracing themselves against the
all too probable troubles ahead. Their little
land is more and more pressed by encircling
totalitarianism with its hatred of Chris-
tianity and opposition to all that the Church
stands for in domestic and international
life.

I have said nothing of the situation in
some of the other lands of Europe only
because of the lack of space. When one
looks at the whole picture there are distinct
signs of light in darkness. "The light shin-
eth in darkness and the darkness compre-
hendeth it not"—i.e., cannot and does not
put it out.

EUROPE'S CHILDREN, 1941

POOR little anæmic child
With arms so skinny, and eyes so wild—
(Have pity, Jesu, meek and mild!)

Poor little hungry face—
Run in fear to the bomb-proof place!
(Mercy, Jesu, by thy grace!)

All glory fades in bitter loss
When this child's future turns to dross!
(Mercy, Lord, who knew the cross!)
WILLIAM R. MOODY.

CHURCH CALENDAR

July

- (Tuesday.)
- Independence Day. (Friday.)
- Fourth Sunday after Trinity.
- Fifth Sunday after Trinity.
- Sixth Sunday after Trinity.
- S. James. (Friday.)
- Seventh Sunday after Trinity.
- (Thursday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

July

- 1-19. St. Gregory's House, Valparaiso, Ind.

The Clergy and the War

WHAT do the clergy of the Episcopal Church think about the war? How many of them favor immediate American entry into the war on the side of Britain? How many would favor entry into the war if in the opinion of the President and Congress our participation would be necessary to prevent a German victory? How many of the clergy are pacifists and so presumably would not support entry into the war under any circumstances?

These are questions that are being widely asked throughout the Church. Bishops and other clergy have not been backward in making statements about their attitude toward these questions. All kinds of statements, varying from extreme belligerency to equally extreme isolationism, have been expressed in diocesan conventions, in individual addresses, in articles in the public press, and in statements and manifestos signed by groups of the clergy.

In an endeavor to find out exactly how the clergy of the Episcopal Church stood in this matter, THE LIVING CHURCH mailed a postcard questionnaire to every one of the bishops, priests, and deacons of the Episcopal Church in continental United States. The total of these, according to the 1941 *Living Church Annual*, is 5,957. Actually the mailing went to about 6,000, as new ordinations and deaths have changed the figure somewhat since the publication of the *Annual*.

The questionnaire was mailed out on June 16, 1941. Two

weeks were allowed for replies and the results were tabulated on June 30, 1941. At that time 3,076 cards had been returned expressing the views of more than 50% of the clergy of the Church. Their answers to the three questions propounded to them were as follows:

1. Do you favor immediate American entry into the war on the side of Britain? Yes, 1084. No, 1900. Percentage of affirmative returns, 36%.

2. If your answer above was No, would you favor entry into the war if, in the opinion of the President and Congress our participation would be necessary to prevent a German victory? Yes, 1504. No, 396. Percentage of affirmative replies, 79%.

3. Are you a pacifist? Yes, 293. No, 2,691. Percentage expressing pacifist views, 10%.

Adding together those favoring immediate American entry into the war and those that would favor such entry if necessary to prevent a German victory, gives a total of 2,588, or 84% of those replying, who definitely expressed the view that America should enter this war if necessary to prevent a German victory. This is a very significant fact, indicating that the Episcopal Church, so far as its clergy are concerned, would be overwhelmingly behind the government in the event of war.

The low percentage of the pacifist vote is also significant. While no figures are available for comparison, it seems like

State (by provinces)	Immediate American Entry into the War		Entry into War at Discretion of President and Congress		Pacifists		State (by provinces)	Immediate American Entry into the War		Entry into War at Discretion of President and Congress		Pacifists	
	Yes	No	Yes	No	Yes	No		Yes	No	Yes	No	Yes	No
Connecticut	37	79	65	14	7	109	Ohio	30	67	53	14	13	84
Maine	13	18	16	2	5	26	Wisconsin	16	44	28	16	5	55
Massachusetts	73	138	104	34	33	178	Total, Prov. V	122	260	192	68	37	345
New Hampshire	11	19	16	3	1	29	Colorado	8	13	8	5	3	18
Rhode Island	28	26	22	4	3	51	Iowa	5	17	15	2	1	21
Vermont	9	15	9	6	5	19	Minnesota	18	34	24	10	10	42
Total, Prov. I	171	295	232	63	54	412	Montana	4	12	9	3	2	14
New Jersey	61	112	92	20	14	159	Nebraska	10	14	9	5	3	21
New York	193	321	263	58	35	479	North Dakota	3	2	2	0	0	5
Total, Prov. II	254	433	355	78	49	638	South Dakota	2	11	8	3	0	13
Delaware	6	11	10	1	2	15	Wyoming	4	10	10	0	0	14
District of Columbia	17	25	21	4	2	40	Total, Prov. VI	54	113	85	28	19	148
Maryland	31	46	37	9	9	68	Arkansas	3	8	8	0	0	11
Pennsylvania	98	176	134	42	26	248	Kansas	6	15	9	6	1	20
Virginia	44	71	62	9	8	107	Missouri	17	15	10	5	2	30
West Virginia	4	21	16	5	5	20	New Mexico	3	2	1	1	2	3
Total, Prov. III	200	350	280	70	52	498	Oklahoma	6	11	8	3	0	17
Alabama	4	24	20	4	4	24	Texas	28	40	31	9	8	60
Florida	29	34	31	3	4	59	Total, Prov. VII	63	91	67	24	13	141
Georgia	14	15	14	1	2	27	Arizona	3	8	7	1	1	10
Kentucky	7	12	9	3	3	16	California	53	102	78	24	24	131
Louisiana	10	14	14	0	1	23	Idaho	4	2	2	0	0	6
Mississippi	7	13	11	2	3	17	Nevada	5	4	4	0	1	8
North Carolina	21	44	35	9	12	53	Oregon	8	5	4	1	0	13
South Carolina	12	22	19	3	1	33	Utah	4	3	2	1	2	5
Tennessee	15	24	20	4	4	35	Washington	15	19	13	6	4	30
Total, Prov. IV	119	202	173	29	34	287	Total, Prov. VIII	92	143	110	33	32	203
Illinois	36	75	57	18	5	106	States Unidentified	9	13	10	3	3	19
Indiana	8	22	15	7	2	28	Grand Total	1084	1900	1504	396	293	2691
Michigan	32	52	39	13	12	72							

at the percentage of pacifists in the Episcopal Church is lower than that in the Protestant denominations and that pacifism is not a real issue in the Episcopal Church.

THE accompanying table breaks down the returns by states and provinces of the Church. It is interesting to note that although there is some variation in various parts of the country, generally speaking the sentiment throughout the Church is remarkably uniform. There seems to be somewhat more isolationist sentiment among the clergy in the Middle West than on either coast or in the South, and this accords fairly well with the general findings of the Gallup poll and other secular estimates.

The fact that more than half of the clergy returned their questionnaires within two weeks is also significant. It shows that there is an intense interest in the questions asked and a willingness to express a rather definite answer to the questions. Very little uncertainty was shown, although some qualified their replies in notes on the card or accompanying letters.

A few of the clergy, however, refused to reply to the questionnaire. One of them expressed rather clearly his reasons for so doing. He wrote:

"I refuse to answer. Almost certainly the answers of the clergy on this question will be interpreted as the officers of the Church are either in favor of, or opposed to the entry of the country into the war. There has already been entirely too much statement by some of our Bishops and other clergy that has been misrepresented as became very clear in a cartoon in the New York papers recently. Their statements, to be sure, were not to the effect that the Church blessed this war, but such was the interpretation given. Any group opinion of the clergy would almost certainly be so interpreted.

"As private individuals we have, and must have our opinions. Most of us also have an opinion upon the question as to whether or not this war is something that will make for greater or less righteousness in the world at large. People in general are very slow to differentiate between the Church and its officers taking a position that such action makes for righteousness, and support of or opposition to a policy of a government that from the Christian point of view is neutral toward ultimate ideals of the righteousness of God since social and economic factors must weigh so heavily in its decision."

Having in mind these considerations, we shall refrain from trying to draw too many conclusions from the poll of clergy opinion, but we present the results in carefully tabulated form so that they will be available "for the record."

Many of the comments had to do with the third question, "Are you a pacifist?" Thus, one clergyman checked his reply as Yes but commented: "If a pacifist is one who desires a world at peace but who thinks that against the Hitler menace it is necessary to fight for it." He therefore also checked his card as favoring immediate American entry into the war.

Another did not check the pacifist question at all but answered: "Perhaps, although I do not care for the too easy compartmentalism of a name. The third question is quite too general." Still another checked this question Yes, adding "But I am willing to fight very hard when necessary for peace."

One clergyman (whose card was mailed from New York City) indicated that he favored immediate American entry into the war on the side of Germany! Another changed the question "Are you a pacifist?" to read "Are you a Christian?" and then, apparently forgetting that he had made the change, checked the answer No.

A number of the clergy checked No as their answer to all

three questions. One of these expressed his viewpoint by adding: "Mere opposition to Germany does not mean a just war." Quite a number indicated a feeling that we are in the war now on the side of Britain and ought to press it as vigorously as possible.

Another rather widespread viewpoint was indicated by the clergyman who wrote: "This inexcusable world catastrophe could have been avoided by American participation in the League or if the major powers had been less selfish when Japan first invaded China."

Opposites of opinion were expressed by one clergyman who wrote: "You can't appease the devil nor preach the Gospel to a rattlesnake" and another who wrote: "It is my opinion that the moral and spiritual influence of the Church will suffer directly in proportion to the number of our bishops, priests, and deacons who advocate our entrance into the war, no matter what the reason."

These then are the results of the poll and a few of the opinions expressed. We do not interpret them as meaning that the Episcopal Church gives its blessing to one side in this war or would do so in the event that the United States became a full belligerent. We do believe that it indicates that the overwhelming majority of the clergy feel that in the last resort war against Nazi Germany would be preferable to capitulation to the anti-Christian Nazi philosophy. With that viewpoint we find ourselves in full agreement.

Trust in God

AMID the strident voices proclaiming war and yet more war, the quiet voice of Pope Pius XII brought a welcome note of calm serenity and prophetic faith as he addressed the world by radio on St. Peter's Day. The message was one greatly needed at this critical time and many parts of it bring new courage and confidence, not only to those within the fold of Roman Catholicism but to all Christian people.

For all of us need the renewed call to trust in God that was the burden of the Pope's message. Comparing the sufferings of today with those of the early Roman persecutions, the Holy Father set both of these times of trial against God's vision of "the all embracing panorama of the ages."

"What does it mean to trust in God?" the Pope asked, and answered in these stirring words:

"Trust in God means the abandonment of one's self with all the force of the will, sustained by grace and love in spite of all the doubts suggested by appearances to the contrary, to the wisdom, the infinite love of God. It means believing that nothing in this world escapes His providence, whether in the universal or in the particular order, that nothing great or small happens which is not foreseen, wished, or permitted, directed always by providence to its exalted end, always inspired by love for men.

"It means believing that God can permit a time here below for sometimes the predominance of atheism and of impiety, the lamentable obscuring of a sense of justice, violation of law, the tormenting of the innocent, peaceful, undefended, helpless men.

"It means believing that God at times thus lets trials befall individuals and peoples, trials of which the malice of men is the instrument in a design of justice based on purifying people through the expiations of this present trial and bringing them back by the way to Himself.

"But it means believing at the same time that this justice always remains, here below, the justice of a Father, inspired

and dominated by love. However cruel may seem the hand of the divine Surgeon when He cuts with a lancet into the live flesh, it is always an act of love that guides and drives it in, and only the good of men and people makes Him interfere to cause such sorrow.

"It means believing finally that the fierce intensity of the trial, like the triumph of evil, will endure even here below always for a fixed time and no longer. The hour of good will come, the hour of mercy, the hour of holy rejoicing, the hour of the new time of liberation, the hour of exultation and of joy; the hour in which after having let the hurricane loose for a moment on humanity, the all-powerful hand of the heavenly Father, with an imperceptible motion will detain it and disperse it and by ways little known to the minds or to the hopes of men, justice, calm, and peace will be restored to nations."

It is not the will of God but man's denial of Him and attempts to frustrate His will that have brought this suffering upon the earth. If God permits it, it is because He has given us the inestimable gift of free will and we must suffer from our abuse of that gift. God does not force men to do His will; He wins them by the example of His own Son.

The times are dark and the days are evil, but beyond them shines the light of God's redeeming love and the promise of the victory to come. As the Pope reminds us: "Some men have forgotten that suffering stands at the threshold of life as the way that leads to the smiles of the cradle. They have forgotten that it is more often than not the shadow of the cross at Calvary thrown on the path of the resurrection. They have forgotten that the cross is frequently a gift from God, a gift which is needed in order to offer to the divine justice our share of expiation. They have forgotten that the only real evil is the sin that offends God. They have forgotten what the apostles said—'the sufferings of this time are not worthy to be compared with the glory to come.'"

The world needs that reminder today, and we are grateful to the Pope for so clearly bringing it to the remembrance of the entire world.

For the "Under Fives"

BULKY packages in the editor's mail usually contain lengthy manuscripts from hopeful authors. Imagine our surprise, therefore, the other day when we opened one such package and found it full of pink and blue and brown and green knitted caps of various sizes and shapes. Thinking-caps for the editor, was our first thought, but they were all too small and a bit on the childish side so we had to guess again.

A letter received in the same mail solved the problem for us. It was from Miss Grace D. Baylies of East Orange, N. J., and enclosed a check for THE LIVING CHURCH RELIEF FUND. With it Miss Baylies wrote: "Please accept the small check toward the fund to maintain Barton Place for the 'Under Fives.' I am also sending some knitted caps that could be sent there. We are working hard here in East Orange for Britain and feel that she will win with our aid."

Many thanks to Miss Baylies and her friends. The beautifully knitted caps will go off without delay to The Living Church Nursery Shelter near Exeter and several English youngsters will be grateful for this tangible evidence of the interest and loving kindness of their American sponsors.

Acknowledgments in this issue bring the fund for The Living Church Nursery Shelter to \$2,214.74. Our appeal was for \$3,000 to maintain the shelter for one year and we are confident that this amount will soon be received. However, we

hope that our readers will continue to send gifts, for we advised that \$3,000 is a minimum amount and that more could be used to advantage to care for additional children and give them those added comforts that make the difference between existence and living—particularly for the youngsters under five. Moreover, it may be necessary to maintain the shelter for more than a year and we are sure that THE LIVING CHURCH FAMILY will want to continue its aid as long as money is necessary.

Acknowledging the latest check from THE LIVING CHURCH RELIEF FUND, the executive director of the Salvation Army Children's Federation writes: "Hearty congratulations on the success of your appeal in THE LIVING CHURCH and THE LAYMAN'S MAGAZINE in behalf of your Barton Place Nursery Shelter. It is very evident that your constituency is deeply interested and ready to give its hearty financial support."

THE LIVING CHURCH FAMILY has never yet failed to respond generously for a worthy cause—and this nursery shelter is one that we are particularly pleased to commend. We are confident that our readers will continue to give it their generous and wholehearted support.

Motor Boat for Haiti

ANOTHER project that has touched the heart of readers is Bishop Carson's appeal for a motor boat to enable Archdeacon Najac to carry on his splendid missionary work in Haiti. We take great pleasure in sending Bishop Carson this week a check for \$379.92, which, added to the generous contribution of Princeton students sent directly to him, will make it possible to purchase the motor boat. Any additional contributions received will be sent on to apply to maintenance of the boat and the work for which it is used—or possibly to apply on a second boat which the Bishop needs for work in another part of Haiti.

Bishop Burton, Suffragan of Haiti, talking with the editor recently, said: "I cannot tell you how much this help will mean to the Church people of Haiti. It will mean that they will receive the ministrations of the Church more frequently and that many more people will be reached by our clergy. It will also mean that the bishops can more frequently visit the remote outposts for the strengthening of the work and the administration of Holy Confirmation. Bishop Carson will write more fully, but meanwhile please express our thanks and appreciation to the members of THE LIVING CHURCH FAMILY who have so generously responded to this appeal."

Paderewski—Artist and Patriot

IGNACE JAN PADEREWSKI, whose death is mourned by music-lovers the world over, was more than a great artist. He was the symbol of the best aspirations of the Polish people for freedom, peace, and democracy—three attributes that seem so far removed from the Poland that today is the battlefield between two opposing powers, neither of which has the slightest regard for the Poles.

Poland will some day rise again, and when it does, the name of Paderewski will stand high on the roll of its patriots. And in America, where three generations were thrilled with the music of the great pianist, he will ever be remembered as one who, through the universal medium of music, expressed the ideals of liberty, of peace, and of democracy which rise above national boundaries, and for which men of good will in every land hope and pray.

May he rest in peace.

MARYLAND

Arthur B. Kinsolving Resigns Rector of St. Paul's Church

The Rev. Dr. Arthur B. Kinsolving, for 35 years of service, has tendered his resignation as rector of St. Paul's Church, Baltimore, effective February 1st. Dr. Kinsolving's resignation has been accepted with deep regret by the vestry, and arrangements have been made for Dr. Kinsolving to remain associated with St. Paul's as rector emeritus.

Dr. Kinsolving, who will be 81 in February, is still in excellent health. "I simply believe," he said, commenting on his resignation, "that when a man reaches the age of 81, it is better for the work in which he is involved to command the services of a younger and perhaps better equipped man."

Dr. and Mrs. Kinsolving, who is well known as a poet, will continue to make their home in Baltimore. The Kinsolvings have five daughters, two sons, and 10 grandchildren. The elder son, the Rev. Dr. Arthur Lee Kinsolving, is rector of Trinity Church, Princeton, N. J.

St. Paul's Church is one of the oldest churches in the United States and will next year celebrate the 250th anniversary of its incorporation. The present church building is the parish's fifth.

Raising money for the support of the many parish projects has been one of Dr. Kinsolving's greatest tasks. The parish has built up St. Paul's School for Boys with its 12 acres of land and 200 students, St. Paul's School for Girls, and St. Paul's House, a non-sectarian home for self-supporting young women.

The parish, during Dr. Kinsolving's rectorate, spent more than \$200,000 on new buildings for the boys' school and more than \$30,000 on the rehabilitation of the estate at Evergreen for the girls' school. New buildings for St. Paul's Chapel cost \$135,000. Parish endowment funds were also built up.

Before coming to Baltimore, Dr. Kinsolving had served for 17 years as rector of Christ Church, Brooklyn, one of the largest churches of the diocese of Long Island, and had been archdeacon of Southern Brooklyn. Shortly after his graduation from the Virginia Theological Seminary, he had served St. John's Church, Warsaw, Va., and North Farnham parish in Virginia. Dr. Kinsolving was born in Virginia.

Dr. Kinsolving has been assisted at St. Paul's for 20 years by the Rev. S. Hilton Orrick.

The Baltimore Sun, commenting editorially on Dr. Kinsolving's resignation, spoke of the early life of St. Paul's and added:

"A church with such a long history, so closely paralleling that of the town, has to have a very special kind of parson, and Dr. Kinsolving has always been that special kind. That is to say, there is something monumental and perennial about him. He is a part of the local *mise en scene*, like the Monument and Federal Hill. His institutional role makes it hard to remember that he is also a very human individual, a *paterfamilias* with more than the usual quota of beautiful daughters and more than the usual quota also of understanding, of wit, and of sturdy character."

MAINE

Bishop's Wife Recuperating

Mrs. Oliver L. Loring, wife of the Bishop of Maine, is recuperating from a serious operation which she underwent in St. Luke's Hospital, New Bedford, Mass.

HARRISBURG

Members of Many Faiths Join in Services of Intercession

Dean Frederick Warren Beekman of the Pro-Cathedral of the Holy Trinity in Paris addressed large congregations at inter-church services of intercession for Great Britain, held in York and Harrisburg, Pa., on June 15th.

The service in York, sponsored by the York County Branch of Bundles for Britain, took place in St. John's Church in the afternoon. Among those invited to attend were the mayor and city council, the American Legion and Veterans of Foreign Wars, members of the York County Ministerial Association, and Roman Catholic clergy.

A congregation of more than 600 persons crowded St. Stephen's Cathedral, Harrisburg, in the evening. The service was in charge of Dean J. Thomas Heistand, who was a captain in the AEF in the first World War. A Jewish rabbi read the Old

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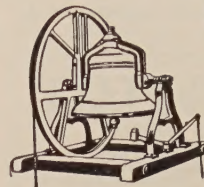
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lects and Intercessions. The American Flag
and the Union Jack were carried in the
procession; and the American and British
national anthems were sung by choir and
congregation. The entire offering was given
to the British War Relief Society.

ATLANTA

Dean Raimundo de Ovies

Recovering from Injuries

The Very Rev. Dr. Raimundo de Ovies,
dean of the Cathedral of St. Philip in
Atlanta, is recovering from an automobile
accident which occurred near Swainsboro,
Ga. He suffered a fractured rib, deep scalp
wounds, contusions of the face, and a slight
concussion. During his absence, honorary
Canon Cary B. Wilmer has been conduct-
ing services at the cathedral.

NEW YORK

Moratorium on Trinity Year Book

Announcement has been made that, for
reasons of economy, there will be no
Trinity Parish Year Book published this
year. The book, though paper-bound, is
always a volume of 8vo size and of many
pages. It includes reports of all the chapels
of Trinity Parish, as well as the report of
the Mother Church. It will be recalled that
it was in the course of his report as rector
that the Rev. Dr. Frederic S. Fleming,
several years ago, made the statement as
to a "moratorium on preaching," which
aroused so much discussion. Not only mem-
bers of Trinity Parish but also other
Churchpeople of the diocese of New York
regret the "moratorium" on the *Trinity
Parish Year Book*.

MASSACHUSETTS

Fire Sweeps Brotherhood House

A fire swept through St. Paul's Hou-
se, a community house for laymen in Bost-
on, several weeks ago, destroying most of
the furnishings and rendering the brick build-
ing uninhabitable. The home, which rep-
resented all the savings of the lay brother-
hood, was not covered by insurance, for it
had been open only a few weeks. The fire
was caused by a burning cigarette which ignited
the bedspread.

The home was begun to enable the young
men to move from cheap rooming houses
into more pleasant surroundings. The
Brothers of St. Paul are laymen who work
in secular occupations while living the
religious life.

One Rector for 50 Years

The 50th year of the Rev. Dr. Edward
T. Sullivan's rectorship at Trinity Church,
Newton Centre, Mass., also marks the 50th
anniversary of the parish; Dr. Sullivan has
been its only rector.

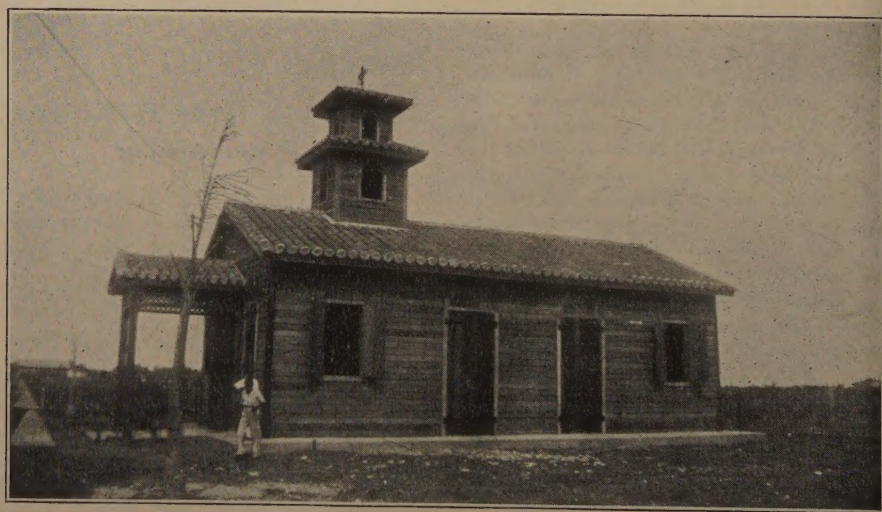
About 2,000 persons, almost everyone in
the town, attended the reception given in
honor on June 10th. Dr. Sullivan has also
begun his 30th year as "summer dean" of
the Cathedral Church of St. Paul in
Boston.

RHODE ISLAND

Raise \$50,000 in 10 Days

Over \$50,000 has been raised in a 10-day
campaign at St. Martin's Church, Paw-
tucket, R. I., where the Rev. Dr. William
T. Townsend is rector. The money will
be used to complete the building of the
church. St. Martin's is a fast growing
church in a new section of the city.

The drive was directed by M. A. Ste-
venson of Ward, Wells & Dreshman.



Large doors are an important feature of this new church building in Vertientes,
Cuba. They provide added ventilation and make it possible for overflow crowds
to sit outside the church on hot summer nights and hear the sermon. The new
building has been sponsored by Graham H. Bienvenu, manager of the sugar central;
it was designed by the Ven. John H. Townsend, Cuban archdeacon and LIVING
CHURCH correspondent.

SEMINARIES

6 Receive Degrees at ETS

Sixteen men received their degrees at the Episcopal Theological School on June 22th when retired Bishop Lawrence, Bishops Sherrill of Massachusetts and Oldham of Albany, and Dean Angus Dun of the school officiated.

Activities of the afternoon included an alumni meeting and a reception at which Princess Juliana of Holland was guest of honor.

Washburn Memorial Room at Berkeley Divinity School

Since the dedication of Brewster Hall at the Berkeley Divinity School last fall, many rooms in the new building have been

furnished in memory of friends of the school. Notable among these is the large Commons room furnished in memory of the Rev. Dr. Louis Cope Washburn by his family.

Dr. Washburn made Christ Church, Philadelphia, in the deep slum quarters of the city, a center of spiritual power. He built and designed the spacious Neighborhood House and Washburn House, and was influential in clearing away the slum dwellings of the parish.

Tribute was paid to Dr. Washburn recently at the commencement exercises at Berkeley by the Rev. Dr. Louis W. Pitt, president of the alumni association. The commencement address was given by Prof. Karl Young of Yale University, who discussed Christian worship in the Middle Ages and the relation between the development of drama and the liturgy. Dr. Young found a receptive audience for his subject, since the seminary students have shown great interest in the liturgical movement in the Church. Graduates numbered about 12.

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CHURCH SCHOOLS

Study Theme for 1942

The World Community in Christian Worship is the study theme for 1942 in connection with the Church school missionary offering, the National Council's Department of Christian Education has announced.

This topic not only makes possible mission study of a number of fields, but fits in with the Forward in Service theme for the coming year, Worship and Prayer.

The material for Church schools will be ready in September, so that it may be used in schools which carry on mission study in Epiphany, as well as in the schools which devote Lent to such study.

For younger children, the material to be issued is We Do These Things Together, a unit of work including six stories and touching on activities in Puerto Rico, China, Haiti, Mexico, the West Indies, and the United States. For older boys and girls, the unit to be used is The Church is One, and the stories touch upon life in Japan, New Guinea, the Panama Canal Zone, Brazil, and Mexico.

A Resuscitator for Savannah Beach

A drive for funds to purchase a resuscitator for Savannah Beach is being conducted among Churchmen of the city by teachers of St. Michael and All Angels' church school in Savannah, Ga.

The resuscitator will be presented as a memorial to eight-year-old Catherine McLendon, who perished in the surf at Savannah Beach on June 8th, apparently of a heart attack. Catherine, who lived at the Episcopal Home for Girls, was one of 15 members of the primary department of St. Michael and All Angels' church school taken down to the beach for an outing. Although a physician and others on the island worked on her for some time and a pulmotor was brought as soon as possible from Savannah, all efforts to revive her were unavailing.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address

The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

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ALABAMA

Church of the Advent, Birmingham

JOHN C. TURNER, N. M. GAGE, Clergy
Sunday Services: 7:30, 9:30, 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.

CALIFORNIA

St. James' Church, Los Angeles

3903 Wilshire Blvd.
REV. RAY O. MILLER, S.T.D., Rector
Sunday Services: 7:30 and 11 A.M.

St. Paul's Cathedral, Los Angeles

615 South Figueroa street
VERY REV. FRANCIS ERIC BLOY, Dean
Sunday Services: 8, 9, and 11 A.M.; 7 P.M.

St. Paul's Church, San Diego

8th avenue and C street
REV. CANON C. RANKIN BARNES, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

Grace Cathedral, San Francisco

California and Jones streets
VERY REV. DR. T. H. WRIGHT, Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

Trinity Church, Santa Barbara

State Street at Micheltorena
REV. DR. ROYAL H. BALCOM
Sunday Services: 7:30, 11 A.M.; 7:30 P.M.

COLORADO

St. John's Cathedral, Denver

VERY REV. PAUL ROBERTS, D.D., Dean
Sunday Services: 7:30, 8:30, 11 A.M.; 7:45 P.M.
Weds.: 7:15 A.M. Thurs.: 10:30 A.M. (Chapel)

CONNECTICUT

St. James' Church, Danbury

REV. H. H. KELLOGG, Rector
REV. G. R. MILLARD, Acting Rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich

REV. A. J. M. WILSON, Rector
Sunday Services: 8 and 11 A.M.
Tuesday and Holy Days: 10 A.M.

Christ Church, West Haven

REV. F. S. KENYON, Rector
Sunday Services: 8 and 11 A.M.
Camp Washington, Sunday Service: 4 P.M.

DELAWARE

Delaware Seashore Churches

THE REV. NELSON WAITE RIGHTMYER
Rehoboth Beach, All Saints', 8 and 11 A.M.
Bethany Beach, St. Martin's, 8 and 9:30 A.M.
Lewes, St. Peter's, 9:30 A.M.
Weekdays: All Saints', 9; Wednesdays, 7:30;
Holy Days, 7:30.

DELAWARE—Continued

Cathedral Church of St. John, Wilmington

RT. REV. ARTHUR R. MCKINSTRY, D.D., Bishop
VERY REV. HIRAM R. BENNETT, D.D., Dean
REV. JOSEPH H. EARP, D.D., Canon
Residentiary

Every Sunday: 7:30 A.M., Holy Communion; 1st and 3d Sundays: 10 A.M., Holy Communion and Sermon; Other Sundays: 10 A.M., Morning Prayer and Sermon; Thursdays and Holy Days: 10 A.M., Holy Communion.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule
Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass and Sermon, 10 A.M.
Daily: Mass, 7 A.M.
Holy Hour and Intercessions: Friday, 8 P.M.
Confessions: Saturdays, 7:30 to 8:30 P.M.

St. Alban's Church, Washington

Wisconsin and Massachusetts Aves.
REV. DR. C. T. WARNER, Rector
Sunday Services: 7:45 and 11 A.M.

St. John's Church

Opposite the White House
REV. C. LESLIE GLENN, Rector
Sunday Services: 8 and 11 A.M.; 8 P.M.
Wednesdays: 7:30 A.M.; Thursdays: 12 NOON.
The St. John's Service Club welcomes men in the armed forces and all young people coming to Washington to work.

FLORIDA

Trinity Church, Miami

REV. G. IRVINE HILLER, Rector
Sunday Services: 8, 9:30, and 11 A.M.

GEORGIA

St. Luke's Church, Atlanta

435 Peachtree street
REV. J. M. WALKER, Rector
Sunday Services: 8 and 11 A.M.

ILLINOIS

St. Thomas Church, Chicago

Thirty-eighth and Wabash Ave.
REV. W. B. SUTHERN, JR., Rector
Sunday Services: Low Masses 7:30, 9; High Mass, 11 A.M.
Daily Masses: 8 and 9 A.M.

St. Luke's Church, Evanston

Hinman avenue and Lee street
REV. FREDERICK L. BARRY, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.
Weekdays: 7:30 A.M. daily.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MARYLAND

St. David's Church, Roland Park, Baltimore

REV. RICHARD T. LORING, Rector
REV. P. M. DAWLEY, Ph.D., Associate Rector
Sunday Services: 8, 9:30, and 11 A.M.; 5 P.M.
Weekday Services: 7:30 A.M. (Thursdays: 10 A.M.)

MARYLAND—Continued

Grace and St. Peter's Church, Baltimore

Park avenue and Monument street
REV. REGINALD MALLETT, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Daily Mass, 7:30 A.M.

St. Michael and All Angels', Baltimore

St. Paul and 20th streets
REV. DR. D. F. FENN, Rector
Sunday Services: 7:30 and 11 A.M., and daily.

MASSACHUSETTS

Church of the Advent, Boston

REV. WHITNEY HALE, D.D., Rector
Sunday Services: 8, 9:30, 11 A.M.; 6 P.M.
Weekday Services: 7:45 A.M.; and 9:30 A.M. on Thursdays and Holy Days.

Church of St. John the Evangelist

33 Bowdoin Street, Boston
THE COWLEY FATHERS
Sunday Services: 8, 9:30, and 11 A.M.

Trinity Church, Boston

Copley Square
REV. DR. O. J. HART, Rector
Sunday Services: 8 and 11 A.M., 7:30 P.M.

Christ Church, Cambridge

REV. GARDINER M. DAY, Rector
Sunday Services: 7:45, 9:30, 11 A.M.; 7:30 P.M.
Tuesdays: 10:10 A.M.; Thursdays: 7:45 A.M.

Grace Church, Lawrence

29 Jackson street
REV. A. H. CROWLEY, Rector
Sunday Services: 8, 9:30, and 10:30 A.M.
Thursdays: Holy Communion, 9:30 A.M.

St. Stephen's Church, Lynn

REV. A. J. CHAFE, Rector
Sunday Services: 8 and 11 A.M.
Children's Service, 9:30 A.M.

Trinity Church, Newton Centre

Corner Centre and Homer streets
REV. DR. EDWARD T. SULLIVAN, Rector
Sunday Service: 11 A.M.

All Saints' Church, Worcester

REV. RICHARD PRESTON, Rector
Sunday Services: 8, 9, and 11 A.M.
Wednesdays: 7:15 A.M.; Thursdays: 10 A.M.

MICHIGAN

Church of the Messiah, Detroit

E. Grand Blvd. and Lafayette
REV. WILLIAM R. WOOD, Rector
Sunday Services: 7:30 and 11 A.M.

St. Stephen's Church, Wyandotte

Chestnut at First street
REV. G. H. SEVERANCE, Rector
Sunday Services: 8 and 11 A.M.
Church School, 9:30 A.M.

MINNESOTA

St. John the Evangelist, St. Paul

Portland avenue and Kent street
REV. CONRAD H. GESNER, Rector
Sunday Services: 7:30 and 9:30 A.M.

MISSOURI

St. Paul's Church, Kansas City

40th and Main streets
REV. R. M. TRELEASE, Rector
Sunday Services: 7:30, 9:30, and 11 A.M.



THIS SUMMER



NEW JERSEY

Christ Church, Hackensack

REV. EDGAR L. COOK, Rector
Sunday Services: 8 and 10 A.M.
Wednesday and Friday: 9:30 A.M.

NEW YORK

St. Paul's Church, Flatbush, Brooklyn

St. Paul's Place and Church Ave.
REV. H. S. OLAFSON, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.

The Cathedral of the Incarnation Garden City, L. I.

VERY REV. G. A. ROBERTSHAW, Dean
Sunday Services: 7:30 and 11 A.M.
Daily: 8:30 A.M.

St. Bartholomew's Church, New York

Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:40 P.M., Evensong. Special Music.
Holy Communion at 10:30 A.M. on Thursdays and
Saints' Days. The church is open daily for prayer.

St. George's Church, New York City

16th street, E. of 3rd avenue
REV. ELMORE M. MCKEE, Rector
Sunday Services: 8 and 11 A.M.; Daily recreational
programs; Camps; Clinics; Rainsford House.

Chapel of the Incarnation, New York City

240 E. 31st street
REV. N. M. FERINGA, Vicar
Sunday Services: 8 and 11 A.M.

Chapel of the Intercession, New York City

155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.

St. James' Church, New York

Madison avenue at 71st street
THE REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays, 12 noon.

The Cathedral of St. John the Divine Amsterdam avenue and 112th street New York City

Sundays: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermon; 4,
Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10
on Saints' Days); 9, Morning Prayer; 5, Eve-
ning Prayer.
Organ recital, Saturday at 4:30

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Sunday Services: 7, 9, and 11 A.M.

St. Philip's Church in Harlem

214 West 134th street
REV. SHELTON HALE BISHOP, Rector
Sunday Services: 7, 9, and 11 A.M.
Tuesdays: 7 A.M.; Fridays: 9:30 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

Little Church Around the Corner TRANSFIGURATION 1 East 29th St., New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church

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in the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

St. Peter's Church, Niagara Falls

Jefferson Ave. at Second St., near the Falls
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Sunday Services: 8 and 11 A.M.

Church of St. James the Less, Scarsdale

REV. JAMES HARRY PRICE, Rector
Sunday Services: 7:30, 10 A.M.; 5 P.M.
Holy Days and Wednesdays: 10 A.M.

Grace Church, Utica

Genesee and Elizabeth streets
REV. H. E. SAWYER, Rector
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.

Trinity Church, Watertown

REV. W. C. MIDDLETON, Rector
Sunday Services: 8 and 11 A.M.
Holy Days: 9:30 A.M.

OHIO

Christ Church, Cincinnati

4th bet. Sycamore and Broadway
REV. N. M. BURROUGHS, Rector
Sunday Services: 8 and 11 A.M.; 5 P.M.

Trinity Cathedral, Cleveland

Euclid at East 22d street
VERY REV. CHESTER B. EMERSON, D.D., Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

OKLAHOMA

Trinity Church, Tulsa

REV. E. H. ECKEL, JR., Rector
Sunday Services: 7, 8, and 11 A.M.
Church School (except August): 9:30 A.M.; Holy
Days: 10 A.M.

PANAMA CANAL ZONE

St. Paul's Church, Panama

Calle I y Avenida Ancon
VEN. A. F. NIGHTENGAL, B.D., M.B.E., Rector
Sunday Services: 6 and 9 A.M.; 7:30 P.M.

PENNSYLVANIA

Pro-Cathedral of the Nativity, Bethlehem

Third and Wyandotte streets
VERY REV. ROSCOE T. FOUST, Dean
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.

St. Stephen's Cathedral, Harrisburg

VERY REV. J. THOMAS HEISTAND, D.D., Dean
Sunday Services: 8 and 11 A.M.
Tuesdays: 7:30 A.M.; Thursdays: 10 A.M.

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;
High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7 and 9 A.M.; 12:30 and 5 P.M.
Confessions: Saturday 4 to 5 and 8 to 9 P.M.

St. Mark's Church, Frankford

4442 Frankford Avenue, Philadelphia
REV. EDMUND H. CARHART, Rector
Sunday Services: 7:45, 10, and 11 A.M.
Thursdays and Holy Days: 10 A.M.

PENNSYLVANIA—Continued

St. Stephen's Church, Wilkinsburg

REV. WILLIAM PORKESS, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:45
A.M., Church School; 11 A.M., Morning Prayer
and Sermon; 5 P.M., Evening Prayer and
Address.
Weekday Services: Saints' Days and Holy Days,
9:30 A.M., Holy Communion.

Calvary Church, Pittsburgh

Shady Ave. and Walnut Street
REV. A. B. KINSOLVING, 2d, D.D., Rector
Sunday Services: 8 and 11 A.M.

RHODE ISLAND

St. Paul's Church, Pawtucket

REV. HAROLD L. HUTTON, Rector
Sunday Services: 8 and 11 A.M.
Services on Weekdays and Saints' Days.

Grace Church in Providence

Westminster and Mathewson streets
REV. CLARENCE H. HORNER, Rector
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Thursdays and Saints' Days: Holy Communion,
11 A.M.

SOUTH CAROLINA

St. Michael's Church, Charleston

REV. ALBERT R. STUART, D.D., Rector
Sunday Services: 8 and 11:15 A.M.

TEXAS

St. Andrew's Church, Fort Worth

REV. LOUIS F. MARTIN, Rector
10th and Lamar streets
Sunday Services: 7:30 and 11 A.M.

Trinity Church, Galveston

Corner 22d Street and Avenue G
REV. EDMUND H. GIBSON, Rector
REV. AUBREY C. MAXTED, Assistant
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

St. Mark's Church, San Antonio

315 E. Pecan street
REV. E. H. JONES, Rector
Sunday Services: 7:30 and 11 A.M.
Fridays: 10 A.M.

WASHINGTON

Cathedral of St. John the Evangelist Spokane

Grand Blvd. and Summer Ave.
VERY REV. CHAS. E. MCALLISTER, D.D., Dean
Sunday Services: 8, 10, and 11 A.M.

WISCONSIN

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St. Andrew's Church, Madison

REV. FRANCIS J. BLOODGOOD, Rector
Sunday Services: 7:30 and 9:30 A.M.
Tuesdays: 9:30 A.M.; Wednesdays through Fri-
days, 7 A.M.; Saturdays: 5 to 6 P.M., Confessions.

All Saint's Cathedral, Milwaukee

East Juneau Ave. and N. Marshall St.
VERY REV. M. DEP. MAYNARD, Dean
Sunday Services: 7:30 and 11 A.M.
Weekdays: 7:30 A.M.

Christ Church, Whitefish Bay

REV. MARSHALL M. DAY, Rector
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Holy Communion 7 A.M.

CLASSIFIED

ANNOUNCEMENTS

Memorial

S. BROWN SHEPHERD, JR.
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March 26, 1906—July 8, 1940

I KEEP him in my heart now that he needs
No other home
Nor thoroughfare across the ways of men
To go and come.

I keep him in my heart where there is room
To house within,
Beside his own, my dream he has foregone,
Which might have been.

I keep him in my heart while changes halt
Or hurry past.
And only he is altogether mine
Until the last.

I keep him in my heart—and may there be
Another there
To light our longest watch before the dawn,
A living prayer.

LILLA VASS SHEPHERD.

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CHANGES

Appointments Accepted

ALLEN, Rev. JAMES S., formerly rector of Christ Church,
Houston, and St. David's Church, Austin, Tex., is now
rector of Christ Church, St. Joseph, Mo.

BILLER, Rev. ERNEST C., JR., formerly a student at
Seabury Western, is now in charge of St. Paul's, Pipestone,
Minn.; Holy Trinity, Luverne; St. John's, Lake Benton;
and St. Barnabas', Slayton.

LANE, Rev. HENRY G., has resigned the charge of St.
Mark's Church, Richmond, Va., and will be rector of
Clarke parish, Clarke County, in Virginia, effective
August 1st. He will reside in Berryville.

LEWIS, Rev. J. THOMAS, formerly vicar of St. Barnabas'
Church, McMinville, Ore., is now rector of Trinity
Church, Hoquiam, and vicar of St. Mark's Church,
Montesano, Wash. Address: 212 Fourth Street, Hoquiam,
Wash.

LOWELL, Rev. HOWARD MARSHALL, formerly rector of
the Church of the Good Shepherd, East Dedham, Mass.,
will be rector of Grace Church, New Bedford, effective
August 15th. For some time the Rev. Mr. Lowell was
an instructor at the University of Cairo, Egypt. He
succeeds Bishop Loring of Maine as rector of Grace Church.

MORSE, Rev. FREDERICK G., formerly curate of the
Church of the Ascension in Rochester, N. Y., is now
rector of Zion Church, Palmyra, N. Y.

REED, Rev. WALTER V., formerly of Santee mission near
Niobrara, Nebr., will be rector of St. John's parish and
Christ Church, Accokeek, and of St. John's Church,
Pomonkey, effective August 1st.

SHUTT, Rev. PHILIP L., curate of St. Paul's Church, St.
Paul, Minn., will be rector of the Church of the Good
Shepherd, Quincy, Ill., effective September 1st.

SMITH, Rev. CHARLES W. F., formerly rector of Christ
Church, Exeter, N. H., and instructor in the Bible at
Phillips Exeter Academy, has resigned these positions to
become canon of Washington Cathedral and assistant in
the College of Preachers.

Resignations

FRITSCH, Rev. JEROME L., formerly vicar of St. John's
Church, Snohomish, Wash., has resigned.

MOLONY, Rev. C. HELY, rector of Christ Church, St.
Joseph, Mo., for the past 27 years, has retired from active
duty and is living at 725 East Cherry Street, Springfield,
Mo.

STIRES, Rev. ERNEST VAN R., has resigned the rectorship
of St. Paul's Church, Waco, Tex., because of ill health.
He and his family are spending the summer at Lake
George, N. Y., with his father, the Bishop of Long
Island. The Rev. Mr. Stires expects to be able to resume
his work in autumn in the North.

New Addresses

ALTEN, Rev. JOSEPH R., of Grace Church, Ocala, may
be reached during July at Trinity Church, Swarthmore,
Pa., where he is supply priest.

ARNEY, Rev. RODNEY J., retired priest of the diocese of
Olympia, is now living at 103 Aloha Street, Seattle, Wash.

PRESSEY, Rev. RICHARD P., may be reached during July
at St. James' Chapel, Prout's Nich, Me., where he is
priest in charge.

PRITCHARD, Rev. E. C. R., rector of St. Clement's
Church, Seattle, Wash., has exchanged churches with the
Rev. Arnold Krone, vicar of St. Phillip's Church, Wrangell,
Alaska, for the summer.

RICHARDS, Rev. SHERMAN, has moved from New York
to 3509 Ventnor Avenue, Atlantic City, N. J.

Degrees Conferred

THE CHURCH DIVINITY SCHOOL OF THE PACIFIC has
conferred the honorary degree of Doctor of Divinity upon
the Rev. Harold H. Kelley, director of the Seamen's
Church Institute of New York.

HOBART COLLEGE conferred the honorary degree of Doctor
of Divinity upon Bishop Davis of Western New York;
and the honorary degree of Doctor of Humane Letters
upon the Rev. Irving A. McGrew, rector of St. Michael's
Church, Birdsboro, Pa., and former chaplain of Hobart,
and upon his wife, Mrs. Irving A. McGrew. The presenta-
tion of the degrees took place at the graduation exercises
on May 26th.

SOUTHWESTERN UNIVERSITY, Memphis, Tenn., conferred
the degree of Doctor of Laws upon Bishop Maxon of
Tennessee on June 10th.

UNION COLLEGE, Schenectady, N. Y., conferred the
honorary degree of Doctor of Divinity upon the Rev. A.
Abbott Hastings, rector of St. Paul's Church, Troy, N. Y.,
on June 9th.

THE UNIVERSITY OF THE SOUTH conferred the honorary
degree of Doctor of Divinity upon the Rev. Dr. Alexander
C. Zabriskie, dean of the Virginia Theological Seminary,
and upon the Rev. John Moore Walker, rector of St.
Luke's Church, Atlanta, Ga. Among those to receive
the honorary degree of Doctor of Civil Law at the
commencement exercises was J. Edgar Hoover, head of the
Federal Bureau of Investigation.

VIRGINIA THEOLOGICAL SEMINARY conferred the degree
of Doctor of Divinity upon five distinguished leaders of
the Church at its commencement: Bishop Craighill of
Anking, who was prevented by his duties from attending;
Bishop Gray, Suffragan of Connecticut; Dean Robert Archer
Goodwin jr., of the Bishop Payne Divinity School; the
Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's
Church, Baltimore; and Dean Fleming James of the
Divinity School of the University of the South.

WILBERFORCE UNIVERSITY in Wilberforce, Ohio, on June
12th, conferred the degree of Doctor of Humane Letters
upon retired Bishop Demby, the only living member of his
class of 1893 in the classical course in divinity.

Ordinations

DEACONS

ALABAMA—MARSHALL E. SEIFERT and CHARLES HERVEY
DOUGLASS were ordained to the diaconate by Bishop Car-
penter of Alabama on June 24th at Christ Church, Mobile,
Ala. Both are recent graduates of Virginia Seminary. The
Rev. Mr. Seifert will be in charge of St. Peter's Church,
Talladega, and associated missions; the Rev. Mr. Douglass
will assist at Christ Church, Tuscaloosa.

ALBANY—MALCOLM WILLIAM ECKEL was ordained deacon
by Bishop Oldham of Albany at St. Paul's Church, Albany,
on June 11th. He was presented by the Rev. George A.
Taylor; the sermon was preached by the Very Rev. Alex-
ander C. Zabriskie, dean of the Virginia Theological
Seminary. The Rev. Mr. Eckel will serve as assistant
at Grace Church, Stamford, and associate missions of
Delhi during the summer.

CENTRAL NEW YORK—JACK W. HALDANE COURAGE was
ordained deacon by Bishop Coley of Central New York
at Christ Church, Jordan, N. Y., on June 4th. He was
presented by his father, the Rev. W. R. Courage; the
sermon was preached by the Rev. Franklin P. Bennett.
The Rev. Mr. Courage will be curate of St. Paul's
Church, Syracuse.

MARTIN DENNIS LEE was ordained deacon by Bishop
Peabody, Coadjutor of Central New York, at Christ Church,
Sherburne, N. Y., on June 6th. He was presented by the
Rev. Herbert Lamb jr.; the sermon was preached by the
Rev. Lloyd S. Charters. The Rev. Mr. Lee will be curate
of Emmanuel Church, Norwich, N. Y.

CHICAGO—JOSEPH W. PEOPLES JR. was ordained deacon
by Bishop Conkling of Chicago at St. Luke's Church,
Evanston, Ill., on June 9th. He was presented by the
Rev. Paul R. Savanack. The Rev. Mr. Peoples is curate
of Grace Church, Oak Park.

CONNECTICUT—LORING LORD EMERY, CLINTON R. JONES
JR., and CHARLES F. NUGENT were ordained to the
diaconate by Bishop Budlong of Connecticut at Christ
Church Cathedral on June 11th. The preacher was the
Rev. Samuel Sutcliffe. The Rev. Mr. Emery, who was
presented by the Rev. F. W. Tomkins, will be assistant at
Holy Trinity Church, Middletown, and vicar of Epiphany
Church, Durham. The Rev. Mr. Jones, who was presented
by the Rev. Charles B. Carpenter, will be assistant at St.
James' Church, New London, and vicar of St. James'
Church, Poquetanuck. The Rev. Mr. Nugent, who was pre-
sented by the Rev. A. Palmore Harrison, will be vicar of
St. Andrew's, Marblehead.

OHIO—In the Chapel of Kenyon College on June 8th,
four men who had completed their studies at Bexley Hall
and one graduate of the General Theological Seminary
were ordained to the diaconate by Bishop Tucker of Ohio.
The sermon was preached by the Rev. Dr. Daniel A.
McGregor, executive secretary of the National Council's
Department of Christian Education. The Bexley Hall
graduates ordained were:

WILLIAM STANLEY BROWN, who will be deacon in charge
of St. Paul's Church, Toledo, Ohio.

RALPH E. FALL, who will be curate of the Church of
Our Savior in Akron.

ARTHUR E. PRITCHETT, who will be assistant at Grace
Church, Sandusky.

WILLIAM WEEKS, who will be assistant curate of St.
Andrew's, Fort Worth, Tex.

ROBERT MCGREGOR, Dr. McGregor's son, was the gradu-
ate of the General Theological Seminary ordained to the
diaconate at this service.

SUMMER CONFERENCES

July

- 11-13. Laymen's conference at Kanuga.
- 12-26. Adult and college conferences at Kanuga.
- 14-19. Georgia clergy conference.
- 14-22. Georgia seminar for officers and counsellors of
young people.
- 14-25. Shrine Mont seminar for clergy.
- 15-26. Clergy conference at Kanuga.
- 18-20. Nevada convocation at Lake Tahoe.
- 19. Nevada Church Service League annual meeting.
- 20-25. Virginia young people's conference.
- 21-25. Summer school of Colored Church workers of the
Third province.
- 21-August 2. Nevada summer school for adults.
- 21-August 8. Evergreen school of Church music.
- 26-27. North Carolina Laymen's League conference.
- 28-August 2. North Carolina Woman's Auxiliary confer-
ence; Texas adult conference.

August

- 11. Woman's Auxiliary day at Evergreen conference.
- 11-22. Church workers' conference and School of the
Prophets at Evergreen.
- 30-September 1. Nevada retreat and conference for laymen.

September

- 1-5. Nevada clergy retreat and conference.
- 22-24. Clergy conference of Virginia at Shrine Mont.

Francis J. F. Bloy, Priest

Funeral services for the Rev. Francis J. F. Bloy, retired priest, and father of the Very Rev. F. Eric Bloy, dean of the Cathedral at Los Angeles, were conducted at St. Columba's Chapel of the cathedral on June 18th. Bishop Gooden, Suffragan of Los Angeles, officiated. For many years the Rev. Mr. Bloy was rector of St. James'-by-the-Sea in La Jolla, Calif., and later served St. Mark's parish, Mesa, Ariz. For the past two years he had been inactive because of poor health and died in South Pasadena. He was born in Norfolk, England. Surviving are his wife and his son and daughter.

Gustav A. Carstensen, Priest

The Rev. Dr. Gustav Arnold Carstensen, a priest prominent in the diocese of New York for the past 40 years, died at St. Ann's Hospital, Brooklyn, on June 26th, at the age of 90 years.

Dr. Carstensen was born in the West Indies and was graduated from Hobart College and the General Theological Seminary. In 1877 he was married to Miss Mary Rutherford Thomas. During his early ministry, he served churches in Indiana, Ohio, and Pennsylvania, and was assistant minister for two years at St. Bartholomew's, New York.

He served as a chaplain in the Spanish-American War and became assistant at the Church of the Holy Communion in New York in 1900. He later was rector of Holy Rood in New York, retiring in 1927 as rector emeritus.

Dr. Carstensen was a picturesque figure, well known at diocesan conventions. He liked anything immoderate in speech or action and at one time refused election to the presidency of the Church Temperance Society, declaring that the proper use of stimulants was not wrong. He also decried the use of tobacco. His most striking defense, however, was of the young people during the years after the Armistice. There was nothing "wild" about the boys and girls, he said; a little time would settle their high spirits.

He himself was immoderate in one particular . . . the matter of exercise. Walking was his favorite form of recreation. Everyone in the community who had ever heard his name knew that Dr. Carstensen celebrated his birthday every year by walking the whole of the way around Manhattan Island, slightly over 28 miles. He continued his annual celebration until he was 80. In recent years, there has been little to excite Dr. Carstensen's eloquence among the parochial activities of the diocese of New York. Earlier, he had opposed the late Rev. Dr. Percy Stickney Grant for his "sensational acts and utterances"; and had something to say every time the Rev. Dr. William Norman Guthrie held one of his famous special services in the Church of St. Mark-in-the-Bouwerie. The late Rev. Dr. Robert Norwood also drew Dr. Carstensen's fire.

He was the author of two books, *The Parochial Mission* (1890) and *Qoheleth and Contemporary Greek Philosophy* (1903). Funeral services were held in Holy Rood Church on June 28th.

George Morris Darrow

George Morris Darrow, honorary treasurer of Tennessee, died at his home in Memphis on June 18th, aged 85 years.

Mr. Darrow was instrumental in the establishment of St. Paul's mission in Murfreesboro about 50 years ago and retained his membership there. He was treasurer of the diocese for 32 years and six times a deputy to General Convention.

The burial service was conducted by Bishop Maxon of Tennessee, Dean Harold B. Hoag of St. Mary's Cathedral, and Canon James R. Sharp. Mr. Darrow is survived by a daughter, Mr. W. D. Kyser.

THE LIVING CHURCH RELIEF FUND Nursery Shelter

Previously acknowledged	\$1,923.14
Alice L. Dana and Elizabeth Dana	50.00
Mrs. Charles H. W. Foster	25.00
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John Kremer	15.00
Byron Crutcher	10.00
Mr. and Mrs. Robert Kean	10.00
Rev. A. E. Knickerbocker	10.00
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Rev. H. O. Nash	10.00
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Miss Alice C. Chase	5.00
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In loving memory of Frances Allen	5.00
Annie Horner	5.00
In memory of Ruth Mary Jenkins	5.00
Mrs. C. J. Ketchum	5.00
Mrs. John B. Knight	5.00
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Mary Patchell	5.00
John W. Walker	5.00
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Sarah H. Creighton	2.00
Rev. W. Everett Johnson	2.00
Mrs. J. Harry Edwards	1.00
Miss Nancy R. Fulton	1.00
Miss Martha E. Jones	1.00
Miss Antoinette C. Lanfare	1.00
Mrs. James Nicholson	.50
Anonymous, Ridgeway, N. C.	.10
	\$2,214.74

For Motor-Boat for Haiti

Previously acknowledged	\$ 326.50
John Kremer	10.00
Lottie H. McIntyre	10.00
St. James' Branch, Woman's Auxiliary, Leesburg, Va.	10.00
Santa Fe, N. M.	5.00
Rev. Laird Wingate Snell	5.00
Church School Children, Trinity Church, Menlo Park, Calif.	3.42
Carrie E. Bird	2.00
Ada C. Noble	2.00
Mrs. A. C. Snowden	2.00
Eugene H. Thompson, Jr.	2.00
Rev. Benj. F. Thompson	2.00
	\$ 379.92

China Relief Fund

Rev. H. O. Nash	\$ 15.00
Rev. and Mrs. John S. Douglas	10.00
Lottie H. McIntyre	5.00
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For Restoration of St. Alban's, Holborn, England

Constance A. P. Jones	\$ 5.00
Helen P. Jones	5.00
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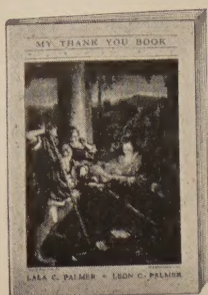
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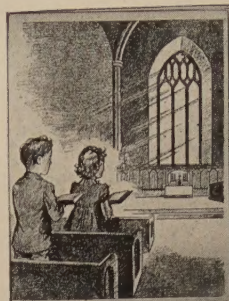
Booklet



Kindergarten
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A series of departmentally-graded lessons aimed primarily to develop the spiritual and moral life of the pupil. Special instruction is given on the Church Catechism, Church customs, teachings and symbols and Church history. Church hymns and collects from The Prayer Book are used freely.

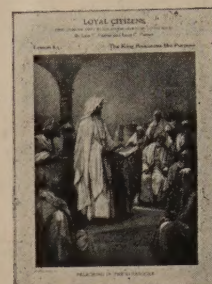
There are five departments — Kindergarten, Primary, Junior, Junior High, and Senior. The courses in each department are related to the central theme of each department. All courses in each department are of the same level of advancement, so it is immaterial which of the courses provided for any one department is used first.



Illustrated Cover for
1st Year Primary Leaflets

LESSON UNITS

The lessons are made up in quarterly units, the first quarter starting with the first Sunday in October. Three quarterly units are banded together or bound, as the case may be, and sold as a set. Quarterly units for the summer months are available if wanted.



Illustrated 1st Year
Junior Leaflet

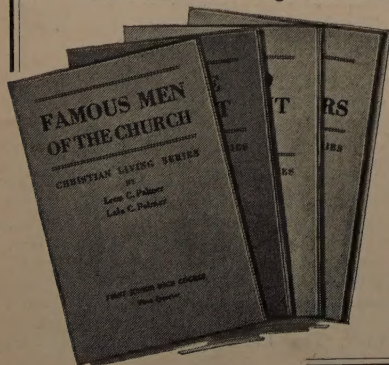
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